512 collect firewood and procure the leaves used as plates and drinking vessels; others may carry out any necessary tendance which the buffaloes require, or may go to fetch grain or rice [623] from Badaga villages or from the bazaar. The chief men of the village may perhaps have to attend a meeting of the *naim*, or council, which holds very frequent sittings to adjudicate upon the many disputed points which arise in connexion with the intricate social organisation of the people.

252 While the men are doing their work, the women will have
356 been seeing to their special tasks, of which three, represented
412 in Fig. 11, have come to be regarded as pre-eminently
462 woman's work.
512 They pound the grain with the *wask* in a hole situated in the middle of the floor of the hut,[1] and when the pounding is finished the grain is sifted with the *murn*, or sieve, and the hut is swept with the *kip*. It seemed that pounding grain is normally performed wearing the *tadrp* only.

237 Though these are the three operations which are regarded
296 as pre-eminently woman's work, the women have other things
356 to do. They rub the seats or beds both inside and outside
462 the hut with dried buffalo-dung, and use the same material to
531 cleanse the various household utensils. They mend the garments of the family, and some women devote much time to the special embroidery with which they adorn their cloaks.

512 The ordinary routine of the day is often broken by the
574 visits of people from other villages, who may have come to talk over a proposed marriage or transference of wives; to announce some approaching ceremony; to discuss some business connected with the buffaloes, or perhaps, but probably rarely, to pay a friendly call. Such a visit will probably give
574 the opportunity of observing the characteristic Toda salutation
576 shown in Fig. 12.[2] This is essentially a salutation between a woman and her male relatives older than herself. If a man

[1] For the purpose of photography, a hole was made outside the hut exactly like that within the hut. The picture must not be taken to indicate that pounding is ever normally performed out of doors.

[2] The old man on the right in this picture shows a very characteristic Toda attitude, in which a person crouches down completely enveloped in the cloak.

7:Thurston E-5 (no date)1909
AW60 Toda AW60

These scars are produced by burning the skin
304 [824] [234] [755] with red-hot sticks of *Litsæa Wightiana* (the sacred fire-stick). The Todas believe that the branding enables them to milk the buffaloes with perfect ease, or as Dr. Rivers puts it, that it cures the pain caused by the fatigue of milking. "The marks," he says, "are made when a boy is about twelve years old, at which age he begins to milk the buffaloes." About the fifth month of a woman's first pregnancy, on the new-moon day, she [843] goes through a ceremony, in which she brands herself, or is branded by another woman, by means of a rag rolled up, dipped in oil and lighted, with a dot on the carpo-metacarpal joint of each thumb and on each wrist.

142 The women are lighter in colour than the men, and the colour of the body has been aptly described as of a *café-au-lait* tint. The skin of the female children and young adults is often of a warm copper hue. Some of [302] the young women, with their raven-black hair dressed in glossy ringlets, and bright glistening eyes, are distinctly good-looking, but both good looks and complexion are [145] short-lived, and the women speedily degenerate into uncomely hags. As in Maori land, so in Toda land, [562] one finds a race of superb men coupled to hideous women, and, with the exception of the young girls, the fair sex is the male sex. Both men and women cover
291 their bodies with a white mantle with blue and red lines, [439] called putkūli, which is purchased in the Ootacamund [531] bazar, and is sometimes decorated with embroidery worked by the Toda women. The odour of the person
147 of the Todas, caused by the rancid butter which they [294] apply to the mantle as a preservative reagent, or with [231] which they anoint their bodies, is quite characteristic. [302] With a view to testing his sense of smell, long after our return from Paikara, I blindfolded a friend who had accompanied me thither, and presented before his nose

8:Emeneau L-5 (1935-1937) 1938
AW60 Toda AW60

very plentiful. The informants conjectured that this fact accounts for the name; if so, it too is in a manner a sib-name. Similarly tö̆ın, a son of pi̯i̯oɡ (52, Piliag), has as name the word for "honey," said to be used because honey is for the Todas surrounded with taboos and in some sense holy. When the names of the kuɪr̆ŭuṭoi̯, the sib of this man, were investigated, 100 were sib-names, 3 could not be analyzed but were presumably sib-names, one was of non-Toda origin, one (tö̆ın) has just been analyzed, and one, pi̯i̯ɑɪr, is of peculiar origin, for which see §14. In my investigations I have complete analyses of the names of these three sibs. The latter two are the largest sib of the tö̆ŭfi̯i̯oi̯ moiety and one of the smaller ones. The toɪroɪroi̯ sib, belonging to the toɪr̆ɑɪroi̯ moiety, is one of the larger sibs of the moiety. Its names show a larger proportion with non-sib and non-Toda origin than either of the other two, and I suspect from the samplings of names that I have made from other sibs that it has probably a higher proportion of such names than any other sib. All the larger toɪr̆ɑɪroi̯ sibs, however, show a few such names. When it is considered that none of these sibs is as large as the kuɪr̆ŭuṭoi̯ and that the latter has only two names of non-sib and non-Toda origin out of the 106 analyzed, and that the pi̯iṭoi̯ have no name of non-Toda origin and only one that was not certainly derived from the sib, we may see here evidence to substantiate further Rivers' statement that the tö̆ŭfi̯i̯oi̯ moiety is more conservative than the other.

WOMEN'S NAMES

§23. Women's personal names are not derived or allowed to be derived from the sib. It is evident, however, in one case that the thought of a sib-association had operated in the formation of a woman's name; this is the first name treated in the following paragraph. It was difficult to get any definite interpretation of women's names from the men; they are quite uninterested in the matter. Their stock answer is that women's names are derived from names of flowers; but in fact, I have in my material no name so derived. Women informants were no more interested in the matter than the men, though they could analyze the names of men of their father's or husband's sibs with almost as much ease as the men. However, many of the women's names are quite transparent, and some principles can be stated. In a number of cases it is clear that words frequently used in songs are at the base of women's names, and it will emerge in the sequel that association with the songs is to be suspected in most of them. In the detailed discussion of the names song-associations will be pointed out whenever they are known to me.

§24. A frequent suffix of unknown meaning, probably merely a formant